THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—REV. xxii, 14.

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FIFTY-SECOND ANNUAL CONFERENCE.

[CONTINUED FROM PAGE 276.]

ELDER JOHN NUTTALL

Read the statistical report for the half year ending March, 1882:

	Total number of members, including children under 8 years of age.	Baptized. New Members.	Births. Children.	Males.	Females.
Bear Lake	4,071	7	78	63	47
Beaver	1,719	8	3	6	17
Box Elder	5,910	11	34	71	59
Cache	15,767	99	171	199	163
Davis	5,376	7	20	44	51
Emery	992		10	25	18
Juab	2,510	2	20	34	22
Kanab	1,554	22	1	19	17
Millard	2,871	5	21	38	40
Morgan	1,345			5	5
Panguitch	1,544		6	23	20
Parowan	2,067	2	12	16	20
Salt Lake	21,749	97	220	196	190
Sanpete	11,000	27	78	119	105
Sevier	4,240	8	54	43	55
St. George	4,769	3	10	45	61
Summit	3,013	1	10	26	23
Tooele	2,906		4	16	24
Utah	15,736	29	82	155	122
Wasatch	2,722	17	89	36	26
Weber	8,761	15	50	72	58
Little Colorado	392	1	5	9	9
Totals	121,191	362	978	1240	1172

He also read the following statistical and financial report of the Relief Societies: Total number of officers and members, 15,339; cash on hand at last report, $4,347.45; property, $4,028.18; 12,709 bushels of wheat; cash received, $4,573.71; property, $4,655.54; wheat, 4,990 bushels.

Disbursements—To the poor, cash, $1,934.53; property, $3,166.42. Emigration, $224.98. Temple — cash, $1,106.27; property, $1,222.10. Home industries—cash, $287.10; property, $83.00. Books, $109.50. Missionaries—$342.62. Buildings—cash, $1,227.10; property, $646.70. Indians—$22.83.

On hand—cash, $4,770.97; other property, $53,128.45; wheat, 26,072 bushels.

APOSTLE WILFORD WOODRUFF

Asked the question whether it is proper to say what the Spirit dictates, or what would please the children of men. His own feelings were that it is the kingdom of God or nothing, and he desired nothing outside of the Church of Jesus Christ of Latter-day Saints, for no kingdoms, thrones, principalities, salvation or exaltation can be received outside the kingdom of God. Man may own some of these possessions for a few days, but at a given time they are all buried in one common grave. Every Prophet and

Apostle that has lived upon the earth has prophecied of this great day and dispensation. I have lived in this Church nearly fifty years, and have watched its organization and growth from nearly the first and have known frown the first, and know to-day, that Joseph Smith was raised up and sustained by the Lord to do the work of opening up this dispensation. Everyone who expects to obtain part or parcel in this kingdom without trials, will be greatly mistaken. The growth of this Church has been very similar to the parable of the mustard seed, in every one of its stages. The speaker desired to impress one thing upon his hearers—viz., if this was not the Church and Kingdom of God, the world would not hate you—the world loved its own; but if the people love righteousness, the world will hate them. Jesus and his disciples were not popular among the Jews; they thought he had come to take their place and nation. The speaker could remember for some sixty-seven years, and looking back in the history of that time, he could see a great change in the feeling of the people concerning religious matters. In his younger days he sat for hours hearing the Presbyterian ministers picture the torments of hell, where the flames rose higher and higher and higher, with a fervor that would scare a great many from committing sin, but the great ministers have knocked the bottom out of hell, and it will hold nobody now. Some of these ministers and others who are fighting against this work will find there is a hell, and that it will hold them. The learned men of to-day also say they believe there is no God. Congressmen, law-makers, statesmen and others laugh at you when you describe the hand of God in the events of the day. The latter-day Saints believe in a God, know there is a God, and intend to follow the instructions revealed through his servants. A Congressman said to one of my brethren lately: "If that bill passes, God have mercy on you, Mormons!" I say, if the men in power will persecute us, God have mercy on them, and their families. Shall we fear and tremble because the world oppose us? I say no, and I say yea and amen to the valiant men who express the sentiment that we cannot yield one principle. I have no commandment to yield, no steps to retrace, no principle to forswear to please any man or men, and do not believe that God will ever ask any of us to do so, for the Church must be kept intact, and those who cannot feel the conviction that I do will do so before ten years are past. We have a future, a high destiny, and that God who has raised up a kingdom on the earth is not asleep. He may allow trials to test his people, but we must not sell our Gospel or any of its principles, and if any are weak-kneed they are not wanted in this Church. I have seen the banks of the Mississippi lined with thousands of men, women and children in the mud and in the rain, driven there by a Governor, but it will all come out right. I have never broken any law of the land, that I know of, that has been constitutional. The principles of the Constitution were given to our forefathers by inspiration, but their grandsons are discarding it, and rending it, and if this course is not stopped the whole of the props of liberty will be lost. I want to say to our enemies or friends that it costs a great deal to shed the blood of God's people. The Jews crucified Jesus, and since then thousands, and perhaps millions of Jews have been crucified or died unnatural deaths. There were two men killed in Castle jail, and the country has had to pay a big price in blood for that murder, and the bill is not all paid yet. A number of Congressmen especially stated in the legislative halls at Washington that they could not vote for the bill which has been passed recently, because it was so glaringly unconstitutional, and all the Congressmen know it is unconstitutional. This warfare is not between Congress and the handful of people in these mountains, it is a warfare between God and man, and God will fight our battles. We have a court to appeal to above the courts of this land, and the whole of the hundred thousand Saints should enter their private chambers and petition that court and its Judge for justice.

The choir sang—

How firm a foundation ye Saints of the Lord.

Benediction by Apostle Lorenzo Snow.

Adjourned until Friday morning at 10 o'clock.

SECOND DAY.

April 7, 10 a.m.

Meeting called to order by President John Taylor.

The choir sang—

Come, O thou King of kings!
We've waited long for thee.

Prayer by Bishop D. H. Cannon.

The choir sang—

Come, listen to a Prophet's voice,
And hear the word of God.

APOSTLE LORENZO SNOW.

Read a few verses of the 14th chapter of Exodus. There is a great lesson contained in these verses, and it is applicable to the Latter-day Saints, and to all other people. The children of Israel had not had the opportunities of being so well acquainted with the mind and will of the Lord as have the Latter-day Saints, so when the Israelites saw the Red Sea before them and the Egyptians behind them they were afraid. It is not impossible that the Saints in this day may be placed in a similar situation; some circumstances of comparison are contained in the history of this people and further and similar ones may come to this people. The children of Israel through their lack of knowledge, blamed Moses for taking them out of the flesh pots in Egypt, and he murumured also to the Lord. If the people could see the purposes of God, they would always be content and not murmer. When the army came against us in Missouri, and it seemed that unless help came from a supreme power, there may have been a very few who trembled, but the Saints had faith in the promises of God, and did not display the folly of former days Israel and hankee again after the flesh pots of the world, but expected and obtained the deliverance of their God. Of course the Saints, as well as the prophets in this day, like those in former days, have had their weaknesses; Moses had more faith than knowledge, and sometimes prayed in the circumstances I have read the Prophet told the Israelites to fear not, but stand still and see the salvation of God. The former part of his words was good enough, and it is good enough now, good enough for every one of our Elders and every one of our people; but the Lord told Moses to tell the people to move forward and not stand still. It was not wisdom for the people of God ever to stand still, but keep moving forward and onward, for the purposes of God do not stand still. The children of Israel never would have crossed the Red Sea if they had stood still. The Saints have trials of course and the victory over these trials is accomplished by overcoming them. In the days of Jesus, when he was crucified, the natural views of men led them to believe that the work was over, and some of the disciples even returned to their fishing; but though these agents of the Lord upon the earth were morbid and quiet, the work did not stand still; one of the grandest parts of Christ's mission was being accomplished—the doors of the spirit prison house were being opened, the servants of God on the earth and in the spirit world could work together and bring about the designs and purposes of the work which was to reach every son and daughter of Adam, and there was no standing still for it. When the Saints were persecuted, pillaged and driven in Kirtland, in Jackson County in Far West, and in Missouri, the work did not stand still, but was moving on all the time. This should be our motto: Fear not, keep moving on, keep preaching to the nations the principles of the Gospel, keep gathering in the honest in heart, keep building meeting houses; keep opening up enterprises and developing the resources of the Territory, in fact that is just and commendable in the eyes of good men. The speaker brought to the minds of his hearers the illustration of Shadrach, Meshach and Abednego being cast into the fiery furnace, who were delivered without even a hair of their heads being burned, of Daniel being thrown into the lion's den because he would not bow to a human or false god, and

who was delivered unhurt and unharmed. An illustration of the outcome of the present position was given in the history of this people in Illinois. One of the generals of the militia that was sent against us in Missouri made the remark that if one of that poor people should accidentally shoot down one of the mob, the whole state would sweep down there upon the Mormons and destroy them entirely. We were despised and driven, and then located in Nauvoo, and legislators were influenced to give us charter rights, and they gave the prophet Joseph more privileges and rights in a military capacity than had been given to any other man in the same position. When we were driven from Nauvoo, and crossed the desert plains and settled in these mountains, Congress gave us an organic act for the Territory, made a Mormon Elder governor of the Territory, made a Mormon Elder secretary of State, and a Mormon Elder was appointed one of the Judges of the Supreme Court of the Territory. Now about the Edmunds bill. I shall not talk much about it, for I do not profess to understand it very well, and congressmen do not understand it; nobody seems to understand it. But about plural marriage, I do understand something. I knew Joseph Smith well for twelve or fourteen years, and he told me personally that God had revealed to him the doctrine of plural marriage, and I believed it. I knew Joseph Smith to be a man of truth; could give many evidences of it, but did not depend on Joseph's veracity for the truthfulness of this doctrine. I received a testimony for myself; if you please, the heavens opened and the knowledge of God lit up my understanding on this as on other principles of the Gospel. In this Edmunds bill there is something good — it legalizes every issue from plural marriages up to January 1, 1883, which marriages had been performed by the ceremonies of the Mormon sect, but if any gentleman has been guilty of bigamy or polygamy outside of the ceremonies of the Mormon sect, his issue is not legitimate. No person a few years ago could have expected such an act of Congress, but it has passed and been signed by the President. I do not have any fear or trouble about fiery ordeals, but if any do come we all should be ready for them. Keep moving on and accomplishing the purposes of Jehovah.

ELDER L. JOHN NUTTALL.

Then read the financial report of the Salt Lake Temple, which showed since last report $60,891.15 had been received in that district. Logan Temple district, $742,486.72 had been received. In Manti Temple district, $344,714.50 had been received.

The Deseret Sunday School Union report showed that there were 39,754 officers and members; 3,641 classes, and 305 Sunday schools, an increase of 1,947 officers and members, and 21 schools since last report. There was on hand at last report $1,415.98; there had been collected $7,324.55; disbursed, $6,740.03; in the treasury, $2,004.62.

The reports of the Young Ladies Mutual Improvement Associations from fifteen Stakes showed a membership of 4,544; the receipts were $1,659.75; ten Stakes had not reported.

The reports of the Primary Associations from fifteen Stakes showed a membership of 22,347; receipts, $3,505; ten Stakes had not reported.

Elder Nuttall then read the following list of Missionaries, who were unanimously sustained by the vote of the Conference:

Names of Elders who have been called on missions since the October Conference, 1881, and now in their fields of labor:

GREAT BRITAIN.

Thomas Allsop, Union.

UNITED STATES.

P. Green Taylor, Harrisville.
Wm. G. Brough, Morgan.

SOUTHERN STATES.

John J. Dunn, Brigham City.
John Haven Barlow, East Bountiful.
John Morgan, Fourteenth Ward.

NEW ZEALAND.

Wm. Burnett, Hooper.

ARIZONA.

Alma H. Bennett, Mount Pleasant.

To go as soon as convenient after this Conference:

GREAT BRITAIN.

John Charles Reader, Wellsville.
Joseph A. West, Ogden.
Edward Spencer, Randolph.
Wm. G. Reese, Benson.
Thomas W. Horsley, Paris.
Isaac Green, Wellsville.
David Burnett, Oneida.
Henry W. Manning, Hooper.
Joseph Alma Smith, Coalville.
Willard F. Smith, Coalville.
David Lewis, East Bountiful.
John Penman, East Bountiful.
James Meikle, Smithfield.
Ephraim H. Nye, Ogden.
Joseph Wild, American Fork.
John Crawford, Ogden.
George Croft, Fillmore.
James H. Kinnersley, Seventeenth Ward.

SCANDINAVIA.

Lars Swenson, Moroni.
Soren Madsen, Milton.
Christian Poulsen, Richfield.
J. B. Hesse, Monroe.
John Anderson, Fillmore.

SWITZERLAND.

John Hafen, Santa Clara.

UNITED STATES.

John A. Sutton, Paris.
Gilbert R. Belnap, Jr., Hooperville.
Wm. H. Wright, Ogden.
Niels Rasmussen, Parowan.
B. P. Wolfenstien, St. George.
Reuben Farnsworth, Richfield.
H. M. Payne, Glenwood.
A. W. Buchanan, Glenwood.

SOUTHERN STATES.

Charles F. Martineau, Logan.
Nathaniel W. Haws, Logan.
Joseph S. Hunter, Cedar City.
Edwin R. Miles, Smithfield.
Walter George Paul, Mendon.
Milson R. Pratt, Nineteenth Ward.

NEW ZEALAND.

Alma Greenwood, Fillmore.
Ira N. Hinckley, Fillmore.

MALAD INDIAN FARM.

James Chandler, Willard, as school teacher.

PRESIDENT JOHN TAYLOR

Said when we make motions of this kind we should mean to carry them out, and in the instances of voting to sustain the missionaries, we should do it not only in our faith and prayers, but by helping the families of these missionaries, making them comfortable and happy, and scattering smiles around their homes. Some folks are very religious, and will centre the whole of their actions in their prayers, but I tell you that a little beef and pork and flour are necessary to be added to the prayers, or they are not of much good to the poor and the needy. I have been a missionary myself several times, and know all about the feelings of men while on missions. In relation to the storm now hanging over us, all we have to do is just the same as we had to do this morning when out in the snow storm, just round up our shoulders, turn up our coat collars and let the wind blow and the storm exhaust itself, and when the howling surrounds us who cares. After the storm subsides the sun shines and everything is pleasant and joyful. In Far West we had a rough experience, and a few had some little fears and creepy feelings, but we lived through it and the kingdom survived and grew. We were loyal to the government under all our persecutions, and there is no other place in the United States where the people are as loyal and revere the Constitution as right here in this Territory. We are trying to do good and keep on doing right, and be patriotic and sustain the Constitution and the country. We sometimes do too much good, I think, when taking into consideration the circumstances that surround us. We have had come into our midst some professedly very pious people, but they encourage whoredom, they encourage the social evil, they fight against sobriety, and make it very difficult for the city councils to keep down the liquor business; yet they say we are loathsome. These pious people claim to be virtuous people and truthful people. Now I would not pollute the stores of these people with my presence, I might injure their goods, and I would say that we had better keep among our own people and trade among ourselves. There

are persons who send carriages and wagons here, and we pay for them thousands and thousands of dollars, yet these persons cannot raise a finger in our behalf. I wouldn't ride in their carriages. We have lots of fair weather friends, but they are not of much use; still there are some outspoken friends. I was pleased with the Senators and Representatives in the late discussion of the Edmunds Bill, who were possessed of manhood enough to stand by their oaths and say they could not sanction such a measure; there is a little salt in the United States yet, and though they may want to cast us off, we will not cast them off. Many are jealous of our organization, and think we have a different organization to anybody else; so we have, but we did not get it from the United States, nor from England, nor from any man, but from God, and it is good and true. I feel like saying again, as I said yesterday, Hallelujah! the Lord God Omnipotent reigneth, and will continue to reign until he has put his enemies under his feet. So we can do right, and a part of that right is to keep from polluting these traders here. In the meantime we will keep our coat collars up and wait until the storm passes over. Some of our kind friends have suggested that we cast our wives off, but our feelings are different to that. We are bound to them for time and eternity, we have covenanted before high heaven to do it, and I feel like saying in the name of Israel's God we will keep them, and let all say Amen. [A loud and hearty Amen was given by the congregation.] We may have to nestle behind a hedge while the storm is passing over, but let us be true to ourselves, to our wives, our families and our God, and all will be well.

The choir sang—

Daughter of Zion.

Benediction by Apostle Erastus Snow.

Adjourned until 2 p.m.

[TO BE CONTINUED.]

SENSATIONAL STORIES ABOUT THE "MORMONS."

One conversant with the facts cannot help feeling astonished at the sensational stories told of family life among the "Mormons." These are the bugbears that have frightened the people of the United States into compelling the rulers of the land to deal with the people of Utah as outlaws and felons. But why should not Congress pause until disinterested men and women could have been sent to make a correct and fair investigation in the premises. What necessity was there for the desperate hurry, unless it was that there was a fear of facts coming to light that would preclude the need of special legislation? No other Territory of the Republic of America is so favorably situated at the present time as Utah, or as it was previous to the passage of the Edmunds Bill. The very fact that these complainers who have stirred up such fountains of bitterness, have enriched themselves here and established their various forms of religion, disproves what they say of the "Mormon" people. They see this little band of exiles, driven without mercy into the barren wilderness, growing rich and as they imagine powerful, and in the envy of their hearts they cannot endure it, but want to have another trial to see if there is any power in the "Mormon" Priesthood. They cannot bear to see this hated and despised class lift up their heads and grow independent. They have sought in vain, with a few exceptions, to decoy the children of the Saints. And they are grown discouraged in offering the old-time thread bare stories like the Spaulding romance and others of even a more sensational character.

There is nothing so calculated to arouse the most intense emotions of the heart of a "Mormon," as the oft-repeated assertion in the newspapers of the country that "there are no homes in Utah." In no place under the shining sun is home held more sacred, or domestic ties more binding, and the proportion of happy homes

where love reigns supreme, is indeed very large. To attempt the destruction of these home-sanctuaries, where virtue is nourished and protected, and honesty, truth and uprightness inculcated, and spread desolation and misery broadcast, is the prospective work of the reconstructors in enforcing the Edmunds Bill. To be instrumental in seeking to tear asunder those who have entered into holy covenants with each other, to rend the heart-strings of the loving and devoted, to make shipwreck of human happiness, with all the attendant consequences of this terrible state of affairs, no one need envy these agents of the government—the five commissioners. One interested heart and soul in the matter, cannot help seriously and intensely pondering as to the outcome of such exceptional proceedings, by a government professing to offer protection for all men irrespective of religion. That the principle of plural marriage among the Latter-day Saints is practiced most positively from strong religious convictions, must be well known to all who are acquainted with the individual character and home life of this people. Were it not so, such sacrifices could not have been willingly made, as have been absolutely necessary in the establishment of this new departure in social ethics. It is not the most pleasant thing to be "hated of all men," and have "your name cast out as evil." The passage of the Edmunds Bill will be sure to provoke and involve other difficult questions which will sap the very foundation of the structure on which justice is enthroned (if it has not already been done), and the people who have clamored and urged upon Congress this crusade against the "Mormons," will yet have to suffer from the effects of this very precedent they have been the means of establishing. The "Mormons" are not going to be the only sufferers from the adoption of such radical laws. The sectarian priests who have been loudest in denouncing the "Mormons" from the pulpit and to the government, may tremble for fear of the retribution which is sure to follow upon their devoted heads, now that the government has commenced legislating against one form of religion.

This is only the beginning, but what shall the end be? Who can tell? The Latter-day Saints can endure oppression from the hands of their enemies even unto death if need be, but Zion will be established in the tops of the mountains, and the Lord in his own due time will make bare his arm in defense of this people!

—*Editorial in "Woman's Exponent."*

There are persons who do not know how to waste their time alone, and hence become the scourge of busy people.

The intellectual power to discover the best path or the right course is far more commonly possessed than the practical power to follow it; and no man or woman ever rose to full moral stature without both.

Man is not made by circumstances, but they are an element in his formation, the same as soil to vegetation. We grow in them, but are not determined by them, for, according to choice, each selects what he wants. In identical circumstances are found characters as opposite as the poles, as in the same field spring up the oak and the weed.

Education does not commence with the alphabet; it begins with a mother's looks, with a father's nod of approbation or sign of reproof, with a sister's gentle pressure of the hand or a brother's act of forbearance, with birds'-nests admired but not touched, and with thoughts directed in sweet and kindly tones and words, to mature to acts of benevolence and deeds of virtue.

We all need the power of doing promptly and energetically hard and disagreeable things—things that interfere with our ease and comfort, that balk our desires, that trouble our sensibilities, that are hostile to our tastes. That such things are often needful, wise, and best is admitted by all; but the strength of character that can do them quietly but firmly is not so universal.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MAY 8, 1882.

MAN'S ORIGIN AND DESTINY.

"God created man in his own image, in the image of God created he him; male and female created he them."—GENESIS i, 27.

THE recent death of Professor Charles Darwin, the famous author of the "Origin of Species," and one of the ablest enunciators of the theory and doctrine of evolution, brings vividly to mind the lamentable condition of the modern world, with its scientific vagaries and religious absurdities, and the many unscriptural and unreasonable ideas so widely prevalent concerning man's origin and eternal destiny. The Darwinian theory, which is but one phase of the philosophy of evolution, might briefly be presented as follows: Man is a development from the lowest orders of the animal creation. In other words, he began life as a tad-pole, expanded by gradual process into an ape, and thence through a series of refining changes, eventually evolved into a human being. It is claimed, we believe, by the advocates of this remarkable hypothesis, that the chain of development is complete, with the exception of a certain "missing link," and that with the discovery of this link, which is to establish relationship between man and the monkey, the grand circle of evolution will exist in consummate perfection.

In the year 1859, when the "Origin of Species" was first published, it was met by a storm of rage and ridicule, but since that time public opinion has undergone considerable modification. Anger has given way to contempt, and in many instances, scorn has actually changed into a belief that the doctrine is correct. The world, with its customary consistency, to quite an extent now accepts as a scientific fact, what it formerly scouted as a blasphemous assumption, and even Christian churchmen are beginning to regard the once flagrant heresy with lenience, and to speak in terms of cautious ambiguity of its claims upon public consideration. As an evidence, read the following excerpt from a sermon delivered by Canon Liddon, in St. Paul's Cathedral, on Sunday the 23rd of April:

"It may be admitted," says the eloquent High Churchman, "that when Professor Darwin's books on the 'Origin of Species' and the 'Descent of Man' first appeared, they were largely regarded by religious men as containing a theory necessarily hostile to fundamental truths of religion. A closer study has greatly modified any such impression. It is seen that, whether the creative activity of God is manifested through catastrophes, as the phrase goes, or in progressive evolution, it is still His creative activity, and the really great questions beyond remain untouched. The evolutionary process, supposing it to exist, must have had a beginning: who began it? It must have had material to work with: who furnished it? It is itself a law or system of laws:

who enacted them?" "Beyond all question, it is our business to respect in science, as in other things, every clearly ascertained report of the senses; for every such report represent a fact, and a fact is sacred as having its place in the Temple of Universal Truth."

Upon the basis here indicated, a Liverpool newspaper intimates that the long expected reconciliation between science and religion, is destined to have its fulfillment. We suppose the "religion" referred to, is modern Christianity. This brings us to the consideration of another theory respecting the origin and destiny of mankind, which we will examine to see how possible it would be for it and the Darwinian speculation to be reconciled. God, according to the modern Christian's belief, created the world out of nothing, and out of a portion of this nothing—for it is self-evident that nothing will continue nothing—he formed man in his own image, and breathed into him the breath of life. Man finally dies and his body returns to the nothing from which it was taken, while his spirit reascends to God who gave it. And what is the God which Christians profess to worship? According to their own definition, a being "without body, parts or passions," in other words an absolute nonentity, who dwells in a region "beyond the bounds of time and space." To the nature of this being, in whose image he was created, man is destined to be eternally conformed, and though devoid of either parts or passions, is expected to love and glorify his Maker and sing praises to His name forever. Perhaps we have not rendered this theory as intelligible as the other, but this we did not agree to do. We have done the best we could with what of itself is totally incomprehensible. But we would ask the question, how is any agreement possible between these two hypotheses? Between the Darwinian, which takes something small and develops it into something large, and the Christian's, which takes nothing, makes it into something, and then resolves that something back into nothing? It would seem to an unprejudiced mind that the Darwinian theory was by far the more reasonable, and that such a thing as a reconciliation between the two is and will remain utterly impossible, so long as Christianity retains dogmas which are beyond the pale of everything bearing the least shape or semblance of religious or scientific truth.

The fact is that popular religion is deeper in the mud of ignorance than science is in the mire, and both sadly need the helping hand of inspiration to lift them from the slough into which they have fallen, and once more plant their feet upon the *terra firma* of eternal truth. Unless this is done there is danger of them blindly groping on until they entirely miss their footing in the mazes of the slippery marsh, and falling, sink out of sight forever. Now the friendly hands of an inspired Priesthood, holding aloft the bright lamp of truth, have been extended lovingly and entreatingly towards them for the last fifty years, yet they have paid no heed to the invitations and kindly warnings they have received, or if ever tempted to avail themselves of the light reflected over their dubious pathways, it has only been to appropriate it without thanks, and secretly use it in exploring still further the bottomless pit of superstition and error. Why is it they will not listen to the voice of reason? Why will they not give heed to the counsels of experience and the oracles of inspired wisdom? Why are they ashamed to throw open the windows of their minds and allow the sunlight

of revelation to stream in upon their benighted understanding? Science and Religion combined, without the aid and guidance of the Holy Spirit, are powerless to arrive at the truth of anything under the sun; and the last strange theories which have been briefly considered, should be a sufficient evidence of this stern and immutable fact. True science never taught any man to look for his progenitor in an ape, nor did true religion ever inspire the absurdity of making something out of nothing, or *vice versa*. Nothing will forever remain nothing, and no school of philosophy, or system of evolution could ever make it otherwise. But matter and spirit are eternal, self-existent substances, and can neither be created nor destroyed.

Man is the direct offspring of Deity, of a being who is the Begetter of his spirit in the eternal worlds, and the Architect of his mortal tabernacle in this. God himself is an exalted man, possessing body, parts and passions, refined and developed to the highest state of perfection. He organized the world and all that it contains, from matter; from ever-living spirit and everlasting element, which exist co-eternally with himself. He formed every plant that grows and every animal that breathes, each after the image of its own kind, and determined the fixity of their respective species. He made the tadpole and the ape, the lion and the elephant, but he did not make them in His own image, nor endow them with godlike reason and intelligence. Monkeys are the offspring of monkeys, and have been from time immemorial. Hybrids may appear, but they are without the power to propagate. There is no instance on record where a baboon ever evolved into a human being, and science in attempting to unearth a "missing link" which it is claimed will connect mankind with monkeykind, is like a blind man hunting through a haystack to find a needle which isn't there. For man is the child of God, fashioned in his image and endowed with his attributes, and even as the infant son of an earthly father is capable in due time of becoming a man, so the undeveloped offspring of celestial parentage is capable in due time of becoming a God.

APPOINTMENT.—Henry W. Manning is appointed Traveling Elder in the Newcastle Conference.

CORRESPONDENCE.

Hereford, April 17, 1882.

President A. Carrington,

Dear Brother,—Having been released from the Worcester and Hereford, and appointed to labor in the Northampton District of this Conference, perhaps a short report of my labors here would not be devoid of interest to yourself and the many readers of the STAR.

I arrived from the Newcastle Conference last May, and was appointed to this District, where I have since labored successively with Elders Wm. G. Davies, David Spilsbury and Charles Sharp. I have much enjoyed my associations with these faithful brethren in attempting to disseminate the principles of truth, and increase the faith of the Saints. The District is large, and the Saints very much scattered, occupying a large portion of our time in walking from place to place, thus preventing our reaching as many strangers as we would were it otherwise. Still the Lord has blessed our efforts, and we have been instrumental in bringing a few, as

least, to a knowledge of the truth. In this we have been assisted greatly by the city missionary of this place, who, in a series of letters to the *Hereford Times*, attempted to expose "Mormonism;" these were replied to by Elder Joseph Goddard, then President of this Conference, and the paper having a large circulation, the letters were extensively read, and aroused quite an enquiry among people who had no idea previously that there were "Mormons" in this neighbourhood. Upon our arrival here, Elder Davies and I received an invitation to visit and preach in the village of Woolhope, seven miles distant. We did so, the people turning out en masse to hear us. Among those present was the owner of the Primitive Methodist Chapel, who, at the close of the afternoon meeting, invited us to speak in the chapel at night. This offer was quickly accepted, but before Elder Davies had fairly commenced, he was stopped by the local preacher, with the remark that they "did not allow any such doctrine preached in the house of the Lord." Confusion ensued, some leaving the chapel. This incident increased the interest, and we were kept busy during the remainder of our visit conversing with many who called to see us. During the summer, Elder Spilsbury and I continued the work thus commenced, and soon began baptizing, although a most bitter and determined spirit of persecution arose, and we, with those who favored us, were subjected to the usual threats and mobbings. Baptisms continued, however, and on the 29th of August, accompanied by Elder A. Halladay, at that time President of the Conference, and a majority of the Herefordshire Branch, we visited the village, and organized a Branch, which with those baptized the following day numbered fifteen members; persecution continuing to rage fiercely, several of the Saints were compelled to remove to Hereford to obtain a livelihood and the Branch has lately been discontinued. The Saints, however, rejoice in having had the privilege of hearing the Gospel, while of those who took the opposition lead, one was stricken down on the eve of accomplishing, as he thought, our final overthrow, and others have been, and are suffering from various afflictions as a reward for their zeal in fighting the work of God. Personally, I feel to thank the city missionary for the assistance so unwittingly given. Additions were also made in other parts of the District.

In October we were favored with a visit from President O. C. Ormsby, when a District meeting was held here, which cheered and encouraged the Saints, all of whom thoroughly appreciated the visit.

Elder Spilsbury was succeeded by Elder Sharp, and since our November Conference we have traveled together, occasionly finding an honest heart willing to accept our message, despite the warnings of kindred and friends. The prospects for future additions are quite bright. The Saints, though few in number, are feeling well, and striving to live their religion, a better feeling being manifest of late, and many anticipate leaving for the gathering place of the Saints during the present season.

During my labors in this country, I have been treated with uniform kindness and consideration by the Saints of both this and the Newcastle Conference, for which I feel to thank them sincerely, and pray God to bless and reward them for it.

Elder Sharp joins in kind regards to yourself and all in the Office.

Even praying God to bless all interested in the welfare of Zion, I remain,

Your brother in the Gospel,

JOSEPH S. TINGEY.

The best and noblest and strongest people will, as a general rule, be the calmest and the gentlest. They feel a reserve of power within them, upon which they can draw at pleasure, and thus they have no need of using all their ammunition at once. It is true that there is such a thing as a dead calm, a lethargic state, where excitement is absent, emotions are dull, and life itself is torpid. But no one will mistake this for the dignified composure of controlled excitement and subdued emotion.

MINUTES OF A CONFERENCE,

HELD IN ORSON'S ASSEMBLY ROOM, 23, NEW ROAD, LONDON, SUNDAY, APRIL 23, 1882.

Utah Elders present—Apostle Albert Carrington, President of the European Mission; John Cooper, President of, and J. A. Jennings, Stephen Tucker, Frank Snow, R. H. Stringfellow, W. H. Apperley, H. W. Brown, J. J. Giles, James Hardy, Joseph Robinson, Hiram Evans, J. Pickett, George Fowler and W. H. King, Traveling Elders in the London Conference; also J. L. Robinson, Traveling Elder in the Nottingham Conference.

10.30 a.m.

President Cooper called the congregation to order.

Singing. Prayer by Elder S. Tucker. Singing.

The Authorities of the Church as presented at the last General Conference, Apostle Albert Carrington as President of the European Mission, John Cooper as President of, and J. A. Jennings, S. Tucker, Frank Snow, W. H. Apperley, H. W. Brown, J. J. Giles, J. Hardy, J. Robinson, Hiram Evans, J. Pickett, George Fowler and W. H. King, as Traveling Elders in the London Conference, were then presented and sustained. R. H. Stringfellow had been changed to the Nottingham Conference. Ephraim Adams was sustained as Clerk of the Conference.

The financial report for the half-year was then presented and unanimously accepted, also the statistical report for the same period, which was as follows: Branches 16, Seventies 8, Elders 127, Priests 56, Teachers 25, Deacons 28, members 811, or a total of 1,065. Baptized 65, removed 8, received 9, emigrated 42, excommunicated 3, died 2.

The Elders reported their Districts as follows:

Elder Jennings reported his labors in the South Coast District, which comprised the Portsmouth and Southampton Branches, also the Channel Islands. Had labored there since last Conference, until two weeks ago, when he was called to labor in the Whitechapel Branch. In Portsmouth and Southampton he had found the people warm-hearted, and a good work had been done in the Channel Islands. The people had been rather lethargic, but by the blessing of God he had been enabled to awake them to a fuller realization of their duties. In the Whitechapel Branch he had found a people striving to live their religion, and a spirit of inquiry manifested among the strangers who attended the meetings and those whom he met while visiting the Saints.

Elder Tucker reported the Sussex District, in which he had labored since the first week in December. He found the Saints feeling well as a general thing. The opposition of the world was very strong, but this to him was a testimony of the truth of this work, for though they oppose us they have nothing to bring against us but their prejudice and newspaper reports. He had found some of the Saints better off than others, but these were not the ones who were living their religion best. The poor were the faithful, and they were the ones who gathered to Zion. He had found many investigating the truth, and had had the pleasure, while in the District, of adding four to the Church.

Elder Snow reported the Kent and Essex District, where he had labored in connection with Elder Pickett. The District was in a better condition now than a few months ago. There were two good Branches in Kent—the Faversham Branch with about 70 members, and Woodside Green with about 40. During the last six months six had been baptized and one re-baptized, and during the nine months he had labored there fourteen had been added by baptism.

Elder Apperley reported the Bedfordshire District, where he had labored with Elder Fowler. He had found a great deal of opposition, the people seem to be frightened at the word "Mormon." He had adopted a course of attending their Temperance Band of Hope and other meetings, thus getting acquainted with

the people, and by degrees talking to them of the Gospel or giving them a tract. The meetings they had been enabled to hold were well attended, and during the past six months they had baptised eight and re-baptised one. There was a growing spirit of investigation among the people.

Elder Brown reported the Berks and Wilts District. He had the company of Elder Wilcox for the first three months, but since last November had had the company of Elder Evans. They were obliged to travel a great deal in this District, there being but one organized Branch, but it was in a good condition. It numbered about 40 members. Meetings were well attended. The other portions of the District was very much scattered. Since the last Conference they had baptized nine and re-baptized two. In the Newbury Branch they had organized an emigration society, which is doing good and will be the means of many emigrating. He took great pleasure in his labors, although he found a great deal of opposition, particularly among ministers of religion.

Elder Giles said he could report with pleasure his labors in the Lambeth District. They had not baptized any recently, but a great many were investigating the principles of the Gospel. Their meetings were well attended and the majority of the Saints were living their religion. The spirit of gathering was very strong. Eight were expected to go by the next company.

Elder Hardy endorsed the report of Elder Jennings of the Southampton and Portsmouth District. Although through sickness he had not been able to travel much, he had visited the Saints and instructed them in the principles of the Gospel. Elder Jennings had done a good work there, ten having been added to the Church since last Conference, and Elder Robinson now laboring with him, was working faithfully and successfully.

Elder Robinson said that the Saints had been very kind to him, and he had tried to preach the Gospel to them by precept and by practice.

Elder Evans could sustain the remarks of Elder Brown, with whom he had been laboring for about five months and a half. In Reading and Swindon there was a prospect for organizing two Branches.

Elder Pickett endorsed the remarks of Elder Snow. He had enjoyed his labors with him in the Kent and Essex District. They had met with much opposition but for this he felt thankful. It did him good, for it caused him to understand his religion as he never could without it.

Elder Fowler endorsed the report of Elder Apperley. One thing which pleased him much was the way in which many not in the Church received the Elders. Many were prevented from joining the Church on account of being the tenants of those who opposed the Gospel. Many small villages belong almost entirely to one man, and the people living in them fear that if they join the Church they will lose their homes.

Elder King said he took great pleasure in representing his labors in the North London Branch. He had labored there about six weeks, and could say that he had enjoyed his experience. He found a good spirit among the people, who try to put into practice the counsel they receive. The Branch numbers over 200 members, the majority of whom are good people. About twenty-five or thirty neither attend their meetings nor seem to care anything about the Church; but he hoped the day was near when they would be able to sense their position. The President, Brother Cornell was a good man whom he felt was one with him. A great many strangers came to the meetings and he believed many would be added to the Branch. Nine or ten had been added during the last six months.

President Carrington said he had been much interested and pleased with the reports of the Elders, and was very thankful he could report the European Mission in a very commendable spiritual condition. He often wished its financial condition was better, but he knew it would be well with all who do right; was pleased to see his brethren go forth so diligently and spiritedly in the face of so much prejudice and indifference, and felt to commend and encourage them, and to

say God bless them and all faithful Saints.

President Cooper said he felt pleased to hear the reports of his brethren, and while listening to them the passage of scripture wherein the Savior said it would be easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of Heaven, came forcibly to his mind. Experience showed that it was generally the poor who were the best Saints, and they were the ones who gathered to Zion first. As to the London Conference he was as pleased with its condition as President Carrington was with the Mission. The Elders were all willing to do what was asked of them, and the time was yet to come when the first one would refuse to do his duty. He could testify that this is the work of God and that in the face of opposition it would go on and nothing could stop it. He knew this Gospel would save all that would live its principles.

Singing. Prayer by Elder Brown.

8:30 p.m.

Singing. Prayer by Elder Stringfellow. Singing.

The Sacrament was administered by Elders Cornell and Cross.

Elder Robinson said he felt weak in standing up to speak of the things of God, though he had the knowledge that this Gospel was the plan of life and salvation. It was the perfect law of liberty, given to save and glorify mankind. It was not of man, nor could men teach its principles by the spirit of man. They must be endowed by the Holy Spirit. He bore a strong and faithful testimony to the restoration of the Gospel.

Elder Stringfellow expressed his diffidence in speaking to the Saints, some of whom had been in the Church thirty or forty years and were more able to teach him than he them, but he knew God could give him power and bless him and enable him to utter such things as would be for the best. If we are living in full faith the Lord will bless us. Sometimes he felt discouraged that so few embraced the Gospel, but he was encouraged by remembering that Noah preached 120 years and only succeeded in saving eight souls, while this Gospel had only been preached about 50 years and thousands had embraced it.

President Carrington spoke upon the necessity for the enlightenment and guidance of the Holy Spirit, the perfectness of the Gospel plan of salvation, and upon the kingdom spoken of by Daniel.

Singing. Prayer by Elder Robinson.

8 p.m.

Singing. Prayer by Elder Jennings.

Singing.

President Carrington delivered a clear and lucid discourse upon the necessity of God's revealing his mind to man to guide him in the way of life and salvation, and upon the gathering.

Elder Tucker then spoke for a short time, bearing a testimony to the truth of what had been said also to the restoration of the Gospel.

Singing. Benediction by President Cooper.

The meetings were well attended, the hall being full in the evening, the best of attention paid, and expressions of much interest were numerous.

EPHRAIM ADAMS, Clerk.

UTAH NEWS.

(Summarized from Territorial Journals.)

Ogden City is taking steps towards the organization of a gas company.

The Constitutional Convention, for the framing of a state Constitution for Utah, is busily at work.

A Gentile, who is an ex-United States official, has written a book on "Utah and its People."

The History of the Mormon Battalion, by Serjeant Daniel Tyler, 1846—1847, is now from the press.

President Taylor delivered a most thrilling and eloquent discourse at the recent Conference. It will be published in full in the Journal of Discourses.

At the General Conference held recently in Salt Lake City, reporters representing some of the leading papers of America, were present. A correspondent of the London *Times* was in the City on the 14th ult.

The propriety of changing the school text books throughout Utah Territory has been discussed by a convention of school superintendents. The meeting was held in reponse to a call by Territorial Superintendent L. J. Nuttall.

Secretary Kirkwood ("Gentile") on being offered a position as one of the Utah Commission, is alleged to have declined with the statement that he had seen so much of "polygamy" in Washington, that he objected to having any hand in its suppression in Utah.

One good effect of the Edmunds Bill is to cause the people of Utah—such as have need—to take out their citizenship papers. Another is that the Saints are withdrawing their patronage from those who seek their overthrow, and bestowing it upon their friends who will stand by them in the hour of need.

President Arthur has decided that no person who applies for the office, shall be made a member of the Utah Commission. The prospective salary of each commissioner has been increased by Congress from $3,000, to $5,000, per annum, to insure worthier incumbents for the positions.

Mr. Blamphin, an expert English performer on the harp, recently gave an exhibition of his skill on that instrument in the Big Tabernacle, Salt Lake City. He pronounced the acoustic properties of the mammoth interior, better than those of any large hall he had ever performed in. He was assisted by Messrs Clive and Giles, of Salt Lake, with violin and organ.

The Utah Delegate's seat in Congress has been declared vacant by a vote, in the House of Representatives, of 123 to 79. This action, which, like the passage of the Edmunds Bill, has been done to appease popular clamor against the "Mormons," deprives Hon. George Q. Cannon of the office to which he was fairly elected, but also excludes his contestant, A. G. Campbell, who though defeated by 16000 votes received the Gentile Governor's certificate of election. A special election will be held to fill the vacancy occasioned by the action of Congress.

He who makes a baseless insinuation against a neighbor's integrity or honor is guilty of an injustice which is atrocious and monstrous in comparison with the petty depredation of the despicable thief who breaks into his house and surreptitiously carries away his goods.

It is the common mistake of childhood, of ignorance and superficiality, to suppose noise and violence to be the heralds of power; but it is a mistake which advancing reason and intelligence are continually correcting. By slow degrees we learn that it is weakness, not strength, that takes refuge in a storm of words, in noisy declamation, in violent threats or abuse, in loud boasts or fierce denunciations, and that conscious power has no need and no desire to resort to any such means of self-assertion.

THE MIND.—Nothing to adds to the treasures of the mind and increases its power as its own thinking. Learn to think for yourself. It is all very well to hear and to read the wisdom of others; but one should not let this take the place of one's own thought. Many persons are like cisterns; they are good to hold the thoughts of others; but when the time comes that they are forced to rely on themselves, they have no power to do so. The outside supply is cut off, and the cistern runs dry. But, if one like a river, is constantly fed by one's own springs, then, as the learning of others comes to him, it unites with his own waters, and the stream widens and deepens.